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Okumura

My Father

Honolulu, Hawaii,

June 1st, 1919.

Dear Friends:-

You are no doubt well acquainted with Rev. T. Okumura's religious and educational activities and his efforts to promote frank and harmonious relations between American people and Japanese in Hawaii. This coming month of August will be the twenty-fifth anniversary of his devoted service in these islands, and wish to celebrate it in a fitting manner.

After our careful discussion of different plans, we thought that one of the best ways of showing of our friendship with him and our interest in his works will be to share the part of his financial burdens. He has been trying in various ways to clear the debt of \$2500 which has been outstanding against his church young-men's clubhouse and dormitory these several years. But he has not been successful in eliciting any response on account of the war activities. We believe that you will agree with our thought that this is the best way of celebrating the anniversary of Mr. Okumura's Christian service in Hawaii.

Will you kindly give your most earnest consideration to this appeal, and help us? We wish that you will forward your contribution to Mrs. T. Kishimoto, Chairman of the committee, P. O. Box 894, Honolulu, T. H.

With our best wishes,

Sincerely yours,

Mrs. T. Kishimoto

Mrs. K. Yamamoto

Umetaro Okumura

My Father



Rev. Takie Okumura

FOREWORD.

I have been prompted to write this brief biography of my father by an urgent request of a group of his friends who desire to celebrate in a fitting manner the twenty-fifth anniversary of his devoted service in Hawaii and the fifteenth anniversary of the Makiki Church. I have jotted down from my memory all that I have heard from my father and uncle.

For friendly counsel and other manifestations of kindly interest in connection with the publishing of this booklet, I am exceedingly grateful to intimate friends of my father.

U. Okumura.

Honolulu, T. H., March 1, 1919.



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1. HIS ANCESTRY.

Japan for three hundred years before the Meiji revolution was ruled by the Tokugawa Shogunate. The period of the Shogunate is characterized by the rise of feudalism and the reign of profound peace. The samurai, or the knight, played a most conspicuous role. The samurai was not a blood-thirsty warrior of the dark ages, as Dr. Nitobe aptly portrays. "The samurai looked upon the profession of arms, not as a matter of slaughter but as a means of mental and spiritual training. He went to battle, and he prepared for combat, not so much to gain victory as to try his skill with his peer. Fair play and square deal were the chief attractions of their mode of warfare." The samurai in other words stood for ideals. And inspite of the rigorous training necessary to become an expert in the use of the sword, he found leisure to patronize the different arts. The samurai is undoubtedly one of the forces which have reconstructed and have produced the Japan of today.

The ancestors of my father were samurai who served the household of Prince Katsutoyo Yamauchi, the feudal lord of Tosa. Tosa was a stronghold of one of the four most powerful feudal lords, (Higo, Nagato, Satsuma and Tosa), who were the leaders in the Meiji Revolution which overthrew the rule of Tokugawa Shogunate. When Ieyasu Tokugawa wrested the political power of Japan from Toyotomi Hideyoshi, he appointed Yamauchi Katsutoyo of Kakegawa as the feudal lord of Tosa. Tosa was still in the hands of the hostile samurai who had stubbornly fought against Tokugawa the Shogun. It was very dangerous for Yamauchi to take up his official post. On his venturesome journey from Kakegawa he was accompanied by nine chosen and most trusted samurai who were dressed exactly like the feudal lord. Wherever the feudal lord went, these samurai acted as his bodyguard. One of these samurai was Yasudayu Okumura, an ancestor of just twelve generations before my father.

Sukeyomon Okumura, father of Yasudayu, was one of the "Karo," or counselors, of Maeda, feudal lord of Kaga. In the battle of Osaka, by which victory Tokugawa Ieyasu became the Shogun, Sukeyomon Okumura distinguished himself. He was killed in action at Sengokubori. Yasudayu, one of his sons, was then a mere boy. Yamauchi Katsutoyo of Kakegawa, later feudal lord of Tosa, took the boy into his service, in recognition of the marked bravery of his father.

Shudayu Okumura, my great-grand father was a samurai who took great interest, not in the sword, but in Chinese classics, of which he was a profound student. On his portrait which has been handed down, Kokyo Hineno, a scholar, writes of him, as "a man of profound learning, a deep thinker, an excellent poet, a man of pure and exalted nature, and a man never hated or disliked by others because he had no malice or hatred of others." Matajuro Okumura, my grandfather, inherited his father's scholarly characteristics and was a man who had read a great deal. Just prior to the Meiji revolution he was a governor of one of the districts in Tosa. My father was born in the grandfather's official residence, April 18, 1865. Matajuro retired very early from the political world and devoted his life to writing. He declined all offers of governmental office after the revolution. But as he was an intimate friend of men like Count Goto, and Viscount Fukuoka, he was frequently consulted by them on political matters.

Takie Okumura, my father, is the oldest of the three sons. There was one sister older than father. His succeeding brother was adopted very early by an uncle, and at the age of twenty-one years he became the head of The Seventh National Bank. He started a steamship company, organized a pioneering company in Hokkaido, and made great success in the business world. But death cut short his very promising career at the age of thirty years. The youngest brother still survives and is at present the secretary of Doshisha University, Kyoto, Japan.



Father at the age of nine years, with grandfather and grandmother.

2. HIS CONVERSION.

In old Japan Shintoism, Buddhism, and Confucianism were household religions. Each has a distinctive field of service. Buddhism ministers to the family in time of death. The "Hoji" or the rite over the departed one and the funeral services are always conducted by a Buddhist priest. Shintoism looks after the actual present day life, and has to do with blessings, or trials, on this earth. When a birth occurs in the family, the babe is taken immediately to a Shinto shrine for consecration and blessing. Confucianism impresses on the family the morality or ethics of every-day life. It teaches the ideal relationship between father and son, loyalty to a superior, charity, chastity, thrift, etc.

Father's family originally belonged to the Jodo sect of Buddhism. But like all other Japanese families, it also espoused Shintoism and Confucianism. Immediately after the Meiji revolution, Yamauchi, feudal lord of Tosa, following the example of Mito and three other feudal lords issued an edict abolishing Buddhism from Tosa. Every Buddhist temple was destroyed to the very foundation. Shintoism as a sort of state religion was enforced upon the people. And within the memory of father, his family became staunch Shintoist. Every first and fifteenth of the month, the family was wont to go up to the shrine for consecration and blessing. During the illness of grandfather, father used to visit the Shinto shrine and repeat the "Hyakudomairi"—a religious practice of repeating hundred times the prayer for recovery by clapping the hands and going around a stone pillar, a short distance from the shrine. My grandfather was a scholar in Chinese classics and from his boyhood father was taught to memorize those beautiful precepts in "Shisho" and "Gokyo." He was taught early to keep the home strictly in accord with the Confucian teachings.

At about the age of seventeen years my father first heard about Christianity (1881). Dr. Verbeck and Dr. Thompson, Dutch reformed missionaries with Rev. K. Yoshioka, came to Kochi and carried on a three days' evangelistic campaign. He went to hear their preaching out of sheer curiosity. The terms "God" and "love" made a great impression on his

mind; but he was not moved to take up Christianity as his religious faith at that time. This was partly because of his devotion to the faith of his fathers and partly because of his education.

Tōsa is sometimes called in Japan the cradle of Liberalism. It was there that Itagaki first raised the standard of the Liberal party in Japan and cried out for political reforms. From about thirteen or fourteen years old, my father was taught political science which was then in vogue. In school, Mill's "Representatives," Herbert Spencer's "Social Statistics," Russel's "Constitution," Rousseau's "Contract Social," Guizot's "Civilization," etc., were freely used as text books. Gradually the religious culture received during the early years disappeared, and he turned out to be a sophist, one who delights only in arguing and reasoning. It is no wonder that the practical preaching of Dr. Verbeck did not appeal to him. On the contrary it provoked in him a sense of revolt. He called upon Dr. Verbeck the next day at his hotel with the sole purpose of "fixing" him. He asked an explanation: "Christianity is, as you declare, a teaching of love, why is it that England, a Christian nation and your country, strongly oppose the revision of treaties which means a great future to Japan, an infant nation?" Calmly Dr. Verbeck explained Christian teachings on "Love," "Duty," etc., and completely refuted every argument which my father attempted. Finally he was cornered, and became so humiliated that he dared not raise a finger of opposition. Though decisively defeated in debate, he still clung to the belief that Christianity is a religion detrimental to Japan—a religion of foreigners that encourages tricks, deception, treason, and hypocrisy. He resolved he would fight against it to the end. Wherever he went he did his best to harrass the church services. He did not feel any scruple about throwing stones or resorting to violence, if necessary, against the church and Christians. Two years later while in Tokyo, he tried to break up the prayer meeting at the Kanda church, and was chased off by the members.

In 1887 the Liberals petitioned the government for the freedom of the press, freedom of speech, and for political rights. A great campaign calling for immediate political reforms was launched. The delegates from the whole country,

about 500 in number, gathered at Tokyo to move the government. The situation became very critical.

One of the leaders was Hon. Kenkichi Kataoka, later first speaker of the House of Representatives, and still later President of Doshisha University, an earnest Christian. One day he called father and said to him: "You are one of my relatives, but I cannot rely on and speak with absolute confidence on the matters of grave importance to any one who does not believe in the same God. Go to a Christian Church. At Ichibancho church, you will meet men like Shimada Saburo, Nishimori Setsuzo, and many of your friends." These words came like a big stick to one who had been harassing the Christian churches. After thinking it over carefully, at last he stepped into the church. His friends gladly welcomed him and gave him a copy of the New Testament and Dr. Verbeck's "Evidences of Christianity." Everyone was astonished to see him sitting quietly in the back pew and devouring every word the minister preached. He left the church a new man.

On December 25th of the same year, martial law was declared. The Liberals were ordered to move out of the city of Tokyo and remain more than three miles from the Emperor's palace. Kataoka, Hoshi, Hayashi, and thirty other leaders of the Liberal party refused to obey the order, and were imprisoned. Reluctantly father was compelled to return to Osaka and wait until the situation cleared up.

Immediately on his return he sought out a Christian church and attended its service. Later through the introduction of his friends, he became a regular attendant upon Rev. Mr. Miyagawa's church. In this way, his relation with an institution which he had hated and tried to destroy, grew and deepened. Rev. Miyagawa's preaching and personality moved him to make a decision to accept Christianity. On September 9, 1889, together with my grandmother and mother he was baptized and admitted to Rev. Miyagawa's Osaka Church.

3. HIS PREPARATION FOR THE MINISTRY.

Three years of bitter opposition against the Christian church had been to father an excellent opportunity to study Christianity. A year before his baptism, he had read through the Bible and various books on the main points of Christianity, so that he had a sufficient grasp of Christian religious problems. Immediately after his baptism, he became closely associated with Sunday school work, preached at the mission of the church, and helped the relief work among the tough elements of the slum districts.

In Osaka there is no grove, or woods, or mountain where one can freely go for prayer and meditation. The church was used instead. Father used to go there very early in the morning, just before daybreak for half an hour of quiet meditation and prayer. One morning on his way home, he came face to face at the church door with Mr. K. Imamura. Imamura was one of the founders of the Osaka church, and an earnest and devout church leader. He had a printing press and used to publish articles on Christianity and Bible truths. He came to Hawaii for a short visit with Rev. O. H. Gulick in 1874. Mr. Imamura came to know father and began to take great interest in him. Frequently father was invited to Mr. Imamura's home, and was urged by him to consecrate his life to Christian service. At that time, father was in business, and always replied to Mr. Imamura's suggestion that should he achieve a success, he would consider the question of becoming an independent Christian worker.

In 1892, Messrs Masuno and Mitsuse, joint editors of "The Young Man," a monthly magazine published by the organized Y. M. C. A. of the Kansei provinces, resigned and went to America. Mr. Imamura, the publisher, offered the editorial care of the magazine to my father. At first he hesitated fearing it might interfere with his own business. But he accepted the task when he saw a great opportunity of service. The magazine opened many unexpected and undreamed of opportunities to come into contact with different church leaders, to read searchingly volumes of Christian literature and to study deeper into the fundamentals of Christianity. His interest and enthusiasm in the religious activities redoubled,

resulting finally in the decision to enter the Christian ministry.

In the fall of 1889 following the suggestion of the pastor, a group of young men of the Osaka church held a week's prayer meeting to think over quietly one's life work. Father had the chance of a life time to ponder seriously past experiences. He saw vividly nothing but a series of failures and disappointments. He had ventured the manufacturing and the retailing of paper, sugar, dried bonito, and camphor, had been a turkey, a politician's messenger, etc. But he had been a miserable failure in every one of these enterprises. A realization that he could start his life anew and a strong conviction that God himself had prepared him for the Christian ministry through various experiences of failure, glowed intensively within him. On January 1, 1890, he handed to his pastor a statement of his determination to enter the service of the Lord. That Fall he entered the Theological department of Doshisha University. Undoubtedly Hon. Kenkichi Kataoka, and Mr. Kenkichi Imamura, had more than any others the greatest power for good over him. Had it not been for these two men, father would never have believed in Christianity, nor have entered into the Christian ministry. His life might have been an ignoble political life, without any enthusiasm for the higher nature of man.

The four years in Doshisha was uneventful. He preached every week end at Kusatsu, Omi, and built a church there. That church is now under the supervision of the "Friends."

In the winter of 1890 Kioto and Osaka were the centers of an influenza epidemic. He himself became a victim of the disease, and was confined to his room in the dormitory. A telegram came one night from his family at Osaka. It read, "Ume is sick; come immediately," (it alludes to the writer's illness when about four years old). He hurriedly pack up his grip, and caught the midnight train to Osaka. On the train his mind was again flooded with thoughts of the past. Why, he thought, God is still using a whip? He had confessed all his past sin and had consecrated his whole life to the service of His Kingdom. He had not committed any sin which deserved the whipping from God. Is it because of his lack of devotion, of his faith and loyalty to God?

Pondering on these things he did not know when he reached Osaka. He was awakened from his semi-stupor by the call of the conductor. When he reached home, he was greeted by the cry of "Papa" from the child who was thought of as dead. Again and again he had received far more severe punishment from God. But at every instance he had thanked God for the opportunity of consecrating himself and his family and for the joy of entering into a new and purer life.

4. MINISTRY IN HAWAII—THE NUUANU CHURCH.

While in the Divinity school, father read the biography of Henry Martin, a young man who went to India immediately after his graduation from college, as a missionary, and died very early in the service of His Kingdom. The young man's devotion, heroism, and unselfish service gripped father, and he also was moved to take up the evangelistic work in some foreign land.

Just then, Rev. Jiro Okabe, pastor of the Nuuanu Church, was on furlough visiting Japan. He came to Doshisha one day and lectured on the condition of Hawaii and its opportunities. He appealed for volunteers. Two years later, on graduation from the Divinity school, an arrangement through Dr. J. D. Davis was successfully made with the Hawaiian Board, and father came to Hawaii, August, 1894, as an associate pastor to Rev. Okabe. Rev. Okabe was a man of rare ability, and his service was much needed in various social activities. He left the affairs of the church entirely in father's hands, and gave himself wholly to the external activities.

A revolutionary attempt to reestablish the Hawaiian monarchy was commenced about January 1, 1895. Martial law was declared in Honolulu, and all church services were suspended. Rev. Okabe joined the citizen's guard. After a month the revolution subsided and the church took on its normal life. Rev. Okabe had about this time entertained the idea of traveling around the world and left Hawaii, thus leaving the entire burden of the church on my father's shoulders.

Father came to Hawaii just nine years after the influx of Japanese immigrants into Hawaii had begun (February 1885). There were then about 25,000 Japanese scattered all over Hawaii, and in Honolulu a little over 1000. The Japanese community of those days was exactly like that of a frontier town of the West of which we frequently read. It was a community without social order or social control. The one reason for this condition was that the majority of the immigrants were drifters who had been attracted here on three years' contract by the all-mighty dollar. As long as they could accumulate a fortune and be able to go back to

their native land and lead a blissful life, they cared nothing about morality or the ethics of every-day life

To preach to the people in this topsy-turvy condition, father became convinced that he himself as a minister of a Christian church, must set the example and encourage Japanese immigrants to live here permanently by building up a home. Even among the gentlemen of those days, with the exception of Consul-General Fujii, every one had come here without his family. Father himself was here in Hawaii all alone on three years' contract with the Hawaiian Board. The leave of absence being granted, he returned to Japan in 1896. The autumn of that year he brought his whole family and has since made Honolulu his permanent home and his field of activity.

It was by no means an easy task to build up a church. The majority of Japanese immigrants had come to Hawaii from Yamaguchi Ken and Hiroshima Ken, which two Kens constitute the most powerful stronghold of Buddhism in Japan. There were already at that time quite a number of Buddhist priests in Honolulu and on the plantations, who were looking after the "Hoji" and the funeral rites. There was in Honolulu a jolly Buddhist priest, Mr. Matsuo, with whom father became acquainted. One day father called on him at his house in the Portuguese Camp on the corner of Pauahi and Nuuanu streets, and asked him jokingly in the course of their conversation how many Japanese in Hawaii were Buddhists. The priest instead of replying asked father how many Japanese were Christians. Father's answer was 400 Christians. Then the priest boldly claimed that if 400 Christians were deducted from 25,000 Japanese, the remainder were Buddhists. He forgot the great number of harlots and hoodlums, when he ventured to make such bold claim. Naturally when asked by father whether those women of ill fame and hoodlums were his adherents, he did not know how to make a reply. That incident clearly illustrates how few the Christian churches of those days claimed as their constituents. That small band of Christians experienced great hardships and persecutions. A doctor just because of his faith in Christianity lost nearly all his large practice. Christian merchants were boycotted. In some plantations the Christian laborers



Old Nuuanu Church
and Makiki Church.

were discharged from the service through the slanders of Japanese Buddhist lunas. The weaklings unable to resist the open and secret persecutions of Buddhists all deserted the churches. Only the stronger ones bravely fought against the host of enemies, and held the fort. The church of those days was like a fortress surrounded on all sides by enemies. But gradually the number of Christians increased and the foundation of the church was laid here and there in Hawaii.

The Christian workers of those days were men fired with great enthusiasm and zeal for the spread of His Gospel. They were men and women tremendously active. They built up night schools teaching the English language. They organized temperance societies, and in some places, benevolent societies to succor the down and out. They acted not infrequently as peacemakers in family quarrels, and in the misunderstandings between the laborers and the plantation managers. They furnished all kinds of assistance, either writing the letters, or sending into the Consulate death, birth, or marriage notifications. They toiled as pastors, evangelists, peacemakers, interpreters, and helpers. Their toils and trials have changed the chaotic community into an orderly peaceful community. They have achieved great success because they have dared to do the things which others laughed at and dared not do. And we have many things in the present Japanese community which are rendering commendable service, because Christian churches each with a small band of members have dared to tackle the impossibles with Christian spirit.

5. THE MINISTRY IN HAWAII.—MAKIKI CHURCH.

When father succeeded Rev. Okabe as pastor of the Nuuanu church, there were only ninety-two members, which was considerably large for a church of early days. Every year new members were admitted. But the strength of the church failed to appear because the majority of the new converts shifted constantly. Just about the time when their faith was being kindled they were already packing their belongings and were leaving the islands permanently. Those who were young and ambitious were attracted to America. Even though many remained here, the attractions of material wealth were so strong that they dropped one by one within a year or two. The building up of an early church was exactly like children building up sand hills on the sea beach, which are constantly washed off by the waves.

In 1898 Hawaii was annexed to the United States. Tyranny gave way to Democracy. All contract laborers were liberated. They became free laborers, and many began to flock into America. The church received a staggering blow. Nothing but total collapse suddenly threatened it.

In spite of this bitter experience, the church endured and during father's eight years' pastorate, the membership increased to 380. The ability and resources gradually increased and matured, so that on October 1902, it declared itself an independent self-supporting Christian church. Father resigned the pastorate and Rev. Shinjiro Okubo was called to the church, which was the first Japanese church to become financially independent from the Hawaiian Board.

The connection with Nuuanu church being severed, father opened a new field of activity in the eastern section of the city, under the auspices of the Hawaiian Board. He started his activity in the form of a Bible class in one Christian family, with a group of their friends and neighbors. Gradually by visitation and calls a fair-sized group of ten eager listeners and gospel seekers was secured, and a little chapel capable of accommodating three dozen chairs was opened on Kinau street. After strenuous labor for a year ten were baptized. The attendance increased so fast that the little chapel became too small. In February 1904, a larger cottage

was rented, and the activities still further enlarged, resulting in the organization of a church with twenty-three members in the month of April. The new-born church immediately pushed forth its aggressive evangelistic campaign. By its first annual meeting, the membership was completely doubled. The attendance of new converts and strangers steadily grew, so that the need of a church structure which would best serve the Makiki district came to be keenly felt. In 1906 American and Japanese friends contributed very liberally, and enabled the church to buy suitable land and erect the present edifice. Since then the church has witnessed a typical revival. The membership increased so fast that in 1914 its membership numbered 500 and it had secured financial independence. The coming April of this year will be its fifteenth anniversary. The total number of members enrolled in the church is now 642. An addition of 150 is aimed for this year. The campaign toward this goal is being pushed forward with great enthusiasm.

A peculiar characteristic of the Makiki church, is that each member is always fired with an evangelistic spirit, so that he enters into the new plan of each year's campaign with incomparable enthusiasm and zeal. Either as individuals or in groups the church members themselves voluntarily carry on the campaign, distribute leaflets and make calls on their neighbors or the people in the different Makiki camps. There is perhaps nowhere outside of the Makiki church that the members feel more keenly their respective duties and responsibilities to the church. There is not a single member who pays a large sum to the church. But practically every member is giving something out of his income, thus enabling the church to carry its annual budget of a little over \$2800. Another characteristic is that the Makiki church has produced a great number of evangelists and Christian workers, men like Rev. K. Maeda of Ewa, Rev. K. Okamoto of Lihue, S. Aoki of Kona, Umetaro Okumura, T. Kawasaki, Y. M. C. A. secretary. Two former members are now in Theological seminaries preparing for the Christian ministry. Two other members are now in High Schools studying with ambition to become some day Christian ministers.

The Aiyu Kwai (men's and women's) and the Christian

Endeavor Society represent the social and spiritual aims of the church's extra activities. The Christian Endeavorers were organized in April, 1905, as part of first anniversary activities. The present membership is 28. The society has encountered various experiences, but it has been right along the backbone of an unusual revival which the church has experienced. Three years ago, an English-speaking C. E. Society was organized, and has thus far actively participated in the different activities of the Oahu Young People's Union.

The Aiyu Kwai was organized a year ahead of the church, July, 1903. It has on its membership roll not only church members but also outsiders. It has been the recruiting ground of the church. On its membership roll a little over 500 have been enrolled. But a great many have moved to the other islands, or to America and Japan. Only about 270 members are in Honolulu and its vicinity. In 1915 it secured a lot opposite the church and has built a comfortable club house, which holds a meeting hall, reading and game rooms, an office, and dormitory, worth about \$12,000. The club activities are night school, employment bureau, etc. The women's Aiyu Kwai with a membership of 80 runs a kindergarten, English class, sewing and knitting classes. Every year the club carries on a campaign to aid the unfortunate brothers and sisters in Leahi Home, the Insane Asylum, and the Mokolai Settlement.

The Aiyu Kwai issues each month a periodical and discusses current questions and problems. When it first came out in June 1908, it was called "Aiyu Soshi." Later in 1914 the name of the periodical was changed to "Makiki Kyoho," and it became the joint organ of the church and of the club. In January, 1919, the periodical again changed its name—this time into "The Paradise Times." In every aspect, the periodical underwent a change. It came to cover a wider scope, and has come to be one which will best meet and serve the needs of the Makiki district.

The columns of this periodical gives information on the Makiki Sunday school, which has three branches, Manoa, Moiliili and Waikiki, and an enrollment of 455 pupils and 28 teachers. This is undoubtedly the largest and best organized Japanese Sunday school in Hawaii.

6. EDUCATIONAL WORK.

One day during the first month in Hawaii, father happened to be at a meeting, when he saw a little girl standing at the entrance all alone. Thinking she was very lonesome, father tapped her on the shoulder and inquired whether she had come with her mother. She replied in a peculiar mixture of different languages, "Me mama hanahana yokonai." Failing to make out what she actually meant, father asked Ichigoro Ishimura, who had come here in 1868, for an explanation. "Me mama" was a broken English phrase for "my mother", "Hanahana" meant in Hawaiian, "work", and "Yokonai", stood for "can not come" in Japanese. It was not an uncommon thing to find the majority of the children in those days speaking in a curious dialect made up of different languages. They did not comprehend the difference between languages, and appeared to have used in their daily speech what they frequently heard in the streets and on the playground. It is safe to say there were hardly any Japanese children who were able to speak in correct Japanese, and still fewer who could read and write.

On meeting with the parents, father was repeatedly urged by them to open a language school for their children and teach them the Japanese language. Invariably they complained that they could not understand the language of their children or could not be understood by them.

There was a kindergaten at that time at Emma Hall on the corner of Nuuanu and Beretania streets, the present site of the Liberty Theatre. The Japanese department was in charge of Miss. Ito Ozawa (now Mrs. K. Imanishi), and was supported by a monthly contribution of twenty-five dollars from interested friends. Father was then looking after the collection of the contributions from Japanese, and in his canvassing, he was approached often by representative Japanese to start a language school for those who had left the kindergaten.

In those days Hawaii was still an independent kingdom. Japanese, resident in the islands, were mostly contract laborers, who had not the slightest idea of settling here permanently, or of investing their little fortune in these island

industries. They longed only for money, regardless of how great or small, and left the islands as soon as their ambition was realized. The majority left the islands immediately after the expiration of their binding contract. In a few cases, Japanese remained permanently. But the longest ones were of six years residence, and this was regarded in those days as a very long term for any man to live in Hawaii. In the face of this constant shifting and restlessness, the teaching of the Japanese language to Japanese children became imperative, and the thought of opening a school for such a need, and purely for such a purpose came to be entertained by my father. Later when father decided to live here permanently, he discovered that the building up of a language school was the best way of checking the laborer's desire of going back to Japan. He approached the Japanese consul and vainly sought a financial backing. Messrs. Den Sugawara and Kanjuro Watanabe, members of the Liberal party and later members of Parliament were then in Honolulu engaged in establishing an immigration company. With them father discussed the situation and the need of a pure language school, and sought their support. They promised him that they would back Japanese in Hawaii, in the event they should petition the Japanese government for financial aid. The campaign was launched but did not succeed.

A year later, Mr. Hideo Kuwabara, who had been working at Kohala came to father. He was an earnest Christian, and had had a Japanese school teacher's license and had experience in teaching in Japan. The necessity of establishing a Japanese language school and its opportunity of service were laid before this man, and his cooperation was definitely sought. Mr. Kuwabara realized that teaching was his life-work, and immediately consented to lend his service without any pay. His resolution meant a great deal more than an immense fortune to father who had been struggling to build up a school. There was no school fund, but that difficulty was met by my father who divided his salary with the teacher. Mrs. H. C. Coleman was then approached. She promised to assist the new venture by throwing open one of the rooms in Queen Emma Hall. Two friends of father contributed fifteen dollars, and with this fund, crude

tables and benches were made, and a language school was commenced on April 6, 1896.

There were only thirty pupils. But it was by no means an easy talk to teach them. They had been long neglected and left to do what they pleased, and should they be disciplined for misdeamenor, they would not show up at the next day's session. Even the parents would take their side and would slander the school. Mr. Kuwabara and father would then call on the parents and induce them to send back their children to school. Four months later, the children's parents saw the postmarks on the telephone posts and were greatly encouraged by the change which had appeared. They began to see the importance of a language school, and contributed librtlly toward the school endowment. Within a few months the pupils multiplied, and house on Kukui street was rented and the school room was enlarged. In 1899 with the support of Japanese residents, a large piece of land on Nuuanu street was secured and a larger school building erected. This was the beginning of the present Central Institute on upper Nuuanu street with a large attendance of over 700 pupils.

The school was founded by my father, and it was natural that the school should be permeated with Christian spirit and principle. But when the school moved from Kukui street to its present site on upper Nuuanu street, a change in the conduct and administration became imperative. Should the school be continued as Okumura's school, it would inevitably be looked upon as Christian, or as a Christian mission school, and it might give the Buddhists a pretext for starting their own school for Buddhistic propaganda. The connection with religious influence was definitely severed, and a committee of forty with Consul-general Saito as its chairman was elected to look after the school's interests. Completely the character of the school changed, and it became a big community work of the Japanese.

Three years later, however, the Hongwanji sect established its own propaganda school at Honolulu. It carried on a campaign among the parents, and stirred up the community by inciting competition for pupils. Nuuanu school which began so auspiciously received a staggering blow. Its daily

attendance of a little over two hundred pupils suddenly dropped to seventy pupils. This is the beginning and root of the constant friction between the independent schools and the Hongwanji, or Buddhist schools. Hongwanji gradually extended its hands into the different plantations where Christian, or independent (non-religious) schools were already located, and unscrupulously established their own propaganda schools. In almost every locality they carried on a campaign among the ignorant and strongly Buddhistic parents to draw away the pupils of Christian, or independent schools, by stuffing into them the idea that theirs is the only through and through Japanese school, the school which is based on genuine Japanese nationalistic ideas, and the only school which inculcates "Loyalty and Patriotism to the Emperor and the Empire", and creating an impression among them that independent, or Christian schools are the friends, or flatterers of the Occidentals (Americans). The school agitations which took place at Papaikou, Aiea, Wailuku, and Kahuku are excellent examples.

In those early days when the language school was first opened in Honolulu, it did not matter, nor was it felt illegal to follow strictly the standard and principle of teaching laid down by the Educational Department of the Japanese Government. But with Hawaii's annexation to the United States, the complete alteration not only of the aims of Japanese schools' but also of their standard and principle of teaching, became a necessity. Hawaiian-born Japanese children have been granted by the Federal Constitution all the rights and privileges of American citizen, and this change in the status of Japanese children has thrust upon Japanese schools an entirely new duty and responsibility. It has come to be their task to turn out not half and half, but 100% American citizens. To actually succeed in this glorious task the schools should discard the instruction of imperialistic ideas with the aim of moulding out of Hawaiian-born Japanese good and loyal Japanese subjects.

Among Japanese school teachers, however, there were and are still many who do not realize this. Some are not able to be convinced, and have followed even up to recent years the original policy and aim. A few to-day have pulled down their

old "sign" and revised their modus operandi, but their spirit is not changed, and they are the very ones who are endangering the future of the Japanese schools in Hawaii.

The instruction of pure Japanese language, exclusive of Japanese imperialistic ideas, is essential. It is essential to enable the children born here to actually play the role of interpreters to the American people of what is best in Japanese culture, and to Japanese of what is best in Americanism. If Japanese schools lose sight of this fundamental aim, they will be stumbling blocks in the way of true Americanization, and will undoubtedly create misunderstandings among American people. My father's attitude towards Japanese schools has been this, and out of the desire to increase the real value and efficiency of the schools, he has repeatedly advocated the establishment in Honolulu of a Central Board, whose duty is to govern all Japanese schools and see to it that they direct the whole plant of instruction towards the actual production of loyal American citizens. Such a board, he thinks, should be made up of both Americans and Japanese.

Along with the Japanese school work father has built up a Christian Boys' Home. He was led to establish it by a strong desire to train Christian young men who shall be future leaders of Hawaiian-born Japanese. The Home has had a varying experiences during the past twenty-three years. But its fundamental aim has never been forgotten. It has cared for more than 400 children. Some have remained more than ten years, and some only a few months. Some have gone to America and some to Japan. But the majority are now right on the islands, acting as leaders among Hawaiian-Japanese. When the Y. M. C. A. extended its field of activities into other islands, young men who offered their services and helped to push it on so successfully were boys who had been in the Christian Boys' Home.

Originally this Home was called a Japanese Boarding School. But with the discontinuance of the instruction in both English and Japanese school subjects, the name was changed. It came to be known, especially in the reports of the Hawaiian Board as Japanese Orphanage. This name also has become obsolete, since the Home does not take in any more of the orphans, or the dependents, and a few years

ago the present name, THE CHRISTIAN BOYS' HOME was adopted.

The origin of this Home dates back to the summer of 1896, when a certain mother asked father to look after her boy while she was away in Japan. Reluctantly he took him into his home. Following this another mother brought her son to his home to be brought up by him. Within a few months there were three or four boys being taken care of. It was very remarkable that these boys underwent in a short time a great change in their daily behavior, and even in their facial expression. A boy of violent temper was brought to father's home. He was thought hopelessly incorrigible by his parents and friends. Now and then when he was disciplined, he would flare up into fierce passion and would attempt to strike or throw anything which he could lay hands on. But that boy became completely changed within a few months. He came to delight in going out for mail just to hear from father the word, "Thank you". Year after year the number of boys increased, and the work which father began with reluctance multiplied.

In some years more than eighty boys were taken care of. But when the Mid Pacific Institute was formally opened, the older boys were all sent there, and the Home was limited to island boys who desire to attend the McKinley High and Normal schools or grammar schools. Last year through the aid of a group of friends, a new dormitory, capable of accomodating forty boys was erected, and the work of Americanization and Christianization was greatly strengthened. The success which this Home has made is due to the interest and support of Hon. W. R. Castle, who has donated the free use of his own property, and to the contribution of the Mary Castle Trust, Mr. George Wilcox, Mrs. W. D. Westervelt, the late J. B. Atherton, and Mrs. Atherton, Mrs. H. C. Coleman, Mr. F. A. Schaefer, Mrs. C. M. Cooke, the late Mr. J. P. Cooke, Mr. S. M. Damon, Mrs. H. P. Baldwin, Mrs. H. Isenberg, Mr. A. F. Cooke, Mr. W. O. Smith, Alexander and Baldwin, Mr. F. C. Atherton, Miss. Kate Atherton, Mr. George P. Castle, Mr. and Mrs. Theo. Richards, Rev. and Mrs. O. H. Gulick, Dr. John Gulick, Mr. and Mrs. W. A. Bowen and Mr. W. D. Westervelt.

7. SOCIAL WORKS.

There are now in Honolulu two or three social organizations which father either had a direct or an indirect share in building up to their present influence and usefulness. First of these social activities is a Temperance Society. In 1888 a little temperance society was organized as a sort of an evangelistic activity among the plantation laborers. It achieved a wonderful success and proved its worth as a reform agency. It restored the morally wrecked families, transformed drunkards into sober workmen, and gamblers into honest and thrifty laborers. Hon. Taro Ando, then Consul-General at Honolulu, was greatly moved, but he himself was not ready to follow the noble example set by the poor and humble workingmen on the plantations. Mrs. Ando constantly worried over her husband's drink habit, and tried various ways of curing him. A steamer from Japan once brought two tubs of sake, the gift from a Foreign Minister, to Consul Ando. The sake in those days was very scarce in Honolulu, and even a single cup of it was greatly prized. Mr. Ando was overjoyed, but it nearly broke Mrs. Ando's heart. She pleaded with her husband to throw the sake away, but the latter would not listen. One day when Mr. Ando was away from his office, she had the two tubs carried to the backyard and had them drained into the dumping hole. Her hasty action angered Mr. Ando, but that single deed did more in leading him into a sober life and in determining his whole life work.

In April, 1889 a Temperance Society was organized with Hon Taro Ando as its president. Mr. Ando's temperance resolution influenced a large number of Japanese. Within six months its membership increased to over one thousand, and the society became a very important factor in the community. Later, with the transfer of Hon Ando to other official posts and the departure from these islands of other leaders, the society gradually disappeared. But the name of Mr. Ando and the work which that society accomplished in the community are still remembered by Honolulu people today.

In 1894 when father came to Honolulu, the society had

already gone out of existence. Only its shadow remained in the church service once a month. The temperance work was however kept up by Miss. Castle, now Mrs. W. D. Westervelt, and she deserves the credit of the transmission of the spirit of the old society into the new one. In 1897 father finally succeeded in discovering three charter members of Mr. Ando's temperance society namely, Messrs. K. Kawasaki, I. Ishimura, and S. Yasumori. Their co-operation and interest were enlisted, and the temperance society was revived and reorganized. Father was chosen as President of this reorganized society. Since then, the society has again and again awakened the community to the need of temperance. It has held mass meetings, distributed leaflets and pamphlets, and encouraged voluntary decisions. Hawaii is now a prohibition territory, but the work of the society is by no means discontinued. It is actually engaged in stamping out the far greater evil of swipes and "moonshine".

Brief mention of a Benevolent Society is now in place. The society grew out of the Christian church. About the year 1889, a group of enthusiastic women met once or twice a week and with a little fund which they constantly raised, they worked among the sick and the needy. Three years later the society admitted male members and the activities were still further enlarged. But like the temperance society it almost went out of existence. It received a great setback for a time through the departure from the islands of the society's leaders. Just on the eve of his departure from Honolulu, Dr. Uchida who was then its only remaining officer and active member asked father to look after the affairs of the society. There was a little fund deposited in the bank, but it was not carrying on any activity worthy of a benevolent society. An interested group of Japanese was consulted, and the society was reorganized in October, 1897.

From the middle of December, 1900 the black plague broke out in the city and parts of Honolulu were quarantined, particularly the Oriental section. The epidemic offered an excellent opportunity to the society to prove its importance and usefulness. Its members co-operated with the Board of Health, and engaged in various relief activities. On January 8, 1901 as a result of a great fire, which swept away the China town

section, almost 3500 Japanese were thrown onto the streets without shelter and food. The society immediately carried on a relief work. It utilized father's Boarding school as its headquarters, cooked 1600 pounds of rice, and fed the fire victims. The ladies of the society sewed thousands of shirts, trousers, and holokus, and distributed them to the needy. During the period when Japanese were kept in the detention camps, special activities were carried on, and the needs of those people were adequately supplied.

Out of such a beginning the Benevolent Society has grown to its present prestige and usefulness. The feature of the society is its up-to-date hospital, which is serving the community with remarkable results.

On the afternoon of his arrival here a friend of my father took him for a walk around the city. On the corner of Pauahi and Nuuanu streets, his friend pointed to a group of women dressed in white holokus, and said they were Japanese harlots. Father was so ashamed that he did not utter a single word. But that very moment he resolved on a campaign against them. Pauahi street was literally honey-combed with the dens of these women of ill fame, who numbered a little over 200. The procurers and men higher up, also about three hundred in number, divided themselves into three factions and constantly carried on inter-factional strife. They took pride in molesting the innocent, law-abiding citizens. Mr. Theo. Richards and others started a campaign to clean up Pauahi street and the three factions of procurers. A petition was drawn up and passed around among the Japanese. At that time father was thought of as the instigator and leader of the campaign by the leaders of the pimps. About thirty of them with hidden dagger and clubs tried several times to intimidate him. "The Hinode Shinbun", their organ, by its editorial, attempted for a week to stir up the community against father. It insisted that "Okumura should be forced to leave Hawaii". Later they were arrested and their trial for deportation came up before the court. The decision of the court did not turn out as desired, but eventually they were compelled to leave Honolulu.

Immediately in the wake of this clearing up campaign, the district around Iwilei again became infested with men and

women of ill fame. With the support of the late Dr. T. Mitaniura and the late Mr. Kishimoto, father published thrice a week a paper entitled, "The Honolulu Shinbun", and carried on an aggressive campaign against Iwilei. He ran this paper for two years, and with the closing up of Iwilei, the paper was given up.

The Japanese Young Men's Christian Association was also an organization in which father had a direct share. It was organized on May 4, 1900 by a group of young men in his church on Nuuanu street. It started with the idea of the training of Mind, Body, and Spirit. But this association added another, the cementing of America and Japan into closer relationship, and the establishment of international friendship and brotherhood. It believed its mission was to bring about this through the melting pot of Hawaii.

The association passed through all sorts of stormy weather. At times it was very active and aggressive, and at times apparently asleep and almost negligible. It has made many blunders and met many disappointments. But the history of the past nineteen years is not the history of mere failures and disappointments. It is rather the history of sure, steady growth. Its path of progress came to be clearer and its office more apparent when about six years ago the association merged with the City Y. M. C. A., and became its Japanese Department. Last year it finally broke its years' barrier of isolation, and joined together with other Pacific races to form an Inter-racial Y. M. C. A.

8. THE FUTURE.

Viewed from our present standpoint, the most important problem of today is the question of harmonious relationship between America and Japan. The Japanese in Hawaii more than any others have the greatest responsibility in the solution of this question. The reason for this is, that Japanese from Hawaii are largely to be blamed for having caused in California and elsewhere the wave of sentiment against Japanese. They have promoted by their manners and tastes the thought that the Japanese are unassimilable.

Japan was for a long time a hermit empire. Its door was securely shut until the visit of Commodore Perry in July 1846. In February, 1885, thirty nine years after the opening of the door of Japan, the first company of Japanese immigrants arrived on these islands. They were a group of very ignorant and low Japanese. They knew nothing of the conditions of these islands. They had not the ability or the highly developed capacity to assimilate the customs and manners and tastes of the people here. Moreover they did not think of Hawaii as their permanent place of settlement. It is no wonder that they did not assimilate as quickly as they should have done, and have sown the seeds of misunderstandings among the American people.

The slow and almost invisible assimilation, which the Japanese in Hawaii have now acquired, does not prove the unassimilability of the Japanese. It is perfectly unreasonable to pass judgement on any particular race or nationality just by picking the superficial facts which are so apparent to the stranger. A true assimilation works from within, and it takes years for a particular nationality to truly assimilate the ideals of the country to which they have migrated. Japanese in Hawaii can assimilate and will become good loyal American citizens. The Japanese in Hawaii, particularly the churches in Hawaii, should devote their whole force to accomplish this. The salvation of soul is vitally important and it should be the prime mission of Japanese Christian churches. But the Japanese church of the future can not hope to be a dynamic factor in the community, if it fails to grasp the leading ideas of the American people. The church should

lead the constantly increasing population of Hawaiian-born Japanese into the channels of American citizenship and enable them to use the votes intelligently for the upbuilding of Hawaii-*nei*. Neither the after-dinner declamations of diplomats, nor the army and navy of one nation can hope to cement any two nations into bonds of close relationship. The relationship between two nations can only become real and frank, if that relationship is grounded on Christianity; and unless the Japanese churches in Hawaii which have unique and peculiar opportunity, rally their whole forces around this glorious cause, there can not be an ideal relationship between America and Japan.

